

Prabuddha Bharata

Arise! Awake! and stop not till the goal is reached.

—*Swami Vivekananda*

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SRI RAMAKRISHNA'S TEACHINGS

ADVAITA

EVERY being is Narayana. Man or animal, sage or knave, nay, the whole universe, is Narayana, the Supreme Spirit.

THE master said : 'Everything that exists is God.' The pupil understood it literally, but not in the true spirit. While he was passing through a street, he met with an elephant. The driver (mahat) shouted from his high place, 'Move away, move away!' The pupil argued in his mind, 'Why should I move away? I am God and so is the elephant. What fear has God of Himself?' Thinking thus he did not move. At last the elephant took him up by his trunk, and dashed him aside. He was severely hurt, and going back to his master, he related the whole adventure. The master said, 'All right, you are God. The elephant is God also, but God in the shape of the elephant-driver was also warning you from above. Why did you not pay heed to his warning ?'

AN itinerant Sadhu came once to the Kali temple of Rani Rasmoni, and seeing a dog eating the remains of a feast, he went up to him and said, 'Brother, how is it that thou eatest alone, without giving me a share?' So saying, he began to eat along with the dog.

The people of the place naturally thought him mad, but when standing before the temple of the Goddess, he began to chant forth some hymns in praise of Kali, the temple seemed to shake through the fervour of his devotion. Then the people knew him to be a great Sadhu. The true Sadhus roam about like children or mad men, in dirty clothes and various other disguises.

KNOWLEDGE leads to unity, and ignorance to diversity.

YOU can do whatever you like after making Advaita knowledge your own.

Q. GOD is infinite, the creature or Jiva a finite being. How then can the finite grasp the Infinite?

A. The Jiva is like a doll of salt trying to fathom the depths of the ocean. In doing so the salt doll is dissolved into the sea and lost. Similarly the Jiva, in trying to measure God, loses his individual egoism and becomes one with Him.

As lead dissolves in mercury, so the individual soul melts away, losing its limitations, when it falls into the ocean of Brahman.

OCCASIONAL NOTES

"LIGHT" quotes from *The Student* a story from which we take the following:

Walking along a crowded street downtown one day where a group of brawny workmen, with coarse faces and coarser language, toiled together in the building of the pavement, I heard a rude threat and saw a blow given. Instantly there was an uproar. Fists and bodies became inextricably mixed. Oaths rent the air and fierce denunciations proclaimed a veritable street fight.

Before the policeman reached the assailants a little child darted screaming into the midst of the angry men.

"Don't, daddy, don't hit anybody! I'm s-e-a-r-e-d!"--the last word in an agonised shriek.

"There, I'll give in!" said one of the men in a husky voice; "that kid's my little one." Such tenderness in those last words. "She ain't got no mother. I'm all she has got, an' I've got to be good enough to be father an' mother, too."

Instantly the storm was over. Ashamed, and murmurings excuses, the men fell back and resumed their work.

What miracle was this? Had their eyes seen, or had the Soul in them suddenly revealed to those poor, untaught men that great Something that can make a little child like a messenger from another world?

The name of the transforming power which did this 'miracle' is Love, what they also call God. It is Spirit-force, the expression in the region of the senses of the Self or the God-in-every-being. Let it but cast a glance and animal or sensual nature never so turbulent, mad and warring but becomes poised in peace. Because Love is the Law of Being, the inner

adjustment of all things, the master-force among the forces which sustain and regulate the innumerable modes of existence. Hence is it omnipotent. Hence is the light of its countenance irresistible, its touch healing and fulfilling.

Golden rules, commandments, ethics, morality, nay religion itself are its shadows, are poor and pitiful indeed without it. What cohesion is to matter, is love to the pure and exalted life. Is a man's life one unceasing act of worship? Then is that life passing rich in love, has acquired it to over-flowing, whence the constant current of worship. He has restored the connexion between himself and God, or more correctly, he has discovered the current which flows steadily between the self and the Self under the surface volume of the senses. Is a life a joyful consecration to the service of fellow beings? Then love is the ruling principle of that life.

How often we hear instances of Yogis, men illumined with the light of Brahman and freed from the shackles of the senses, at certain moments of exaltation of consciousness, when overflowing with the influx of the Divine, exactly reproducing on their own bodies marks of violence done to others in their presence! How often we have heard these God-men, at such moments, stand back with horror from the grass, which appeared to them writhing in pain under their tread! Whence is this extraordinary vision, this wonderful sympathy? From *love*, into the current of which they enter in these moments of Self-communion.

Again, what is love? It is Self-expression.

As the inner law of water's being is to seek the level of its source, so is the nature of the Self-in-matter, the self, to seek its own true being, to rise to the restoration of its wholeness. Love is the expression of this search. This is taught by the sage in the Upanishad, when, pleased with her quest after immortality, he tells his wife: Verily a husband or a wife is not dear that one may love him or her, but that one may love the Self, therefore is a husband or a wife dear.

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And yet again, love is the expression of the confidence in the divinity or Self-hood of man. Howsoever abyssal may be the evil in a man, he is still greater than the power of the evil, deeper than the abyss. Because he is the container and is greater than his contents. And to look at that man with the expression of the assurance of that fact in one's eyes and face is love. Love follows from the perception of the fundamental principle of the undefilability of human nature, from the conviction that evil cannot go as far as the Soul, that the inside of every dark cloud is sunshine, that the omnipresent God is back of all hearts.

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This love is not only the wealth of life but its light. It can be acquired by one and all by letting the Soul have sway over all things. Is not every man a Soul, one with the All-Soul? Why then ignore the basic truth and create differences out of non-essentials? How much easier would the task of putting together the scattered forces of the National Life be, if all the fellow workers could possess this eye of the Soul and work by its light! Let us learn to speak the language of the Soul; then would this caste and sect ridden Indian humanity find its common tongue and common understanding, for when Soul speaks to Soul the encrustations of creeds can no longer check the currents of life from bursting all bounds and mingling with each other in an ocean of restored harmony, power and joy.

Here are a few lines from the exhortations of one whose life was a consecration to the genius, the mission of India. They merit our best attention and ready response:

"Live in any caste you like, but that is no reason why you should hate another caste or another man. It is love and love alone that I preach and I base my teaching on the great Vedantic truth of the sameness and omnipresence of the soul of the universe..... Great things have been done in the past in this land, there is both time and room for greater things to be done. I am sure you know that we cannot stop. If we stop we die. We have either to go forward or to go backward. We have either to progress or to degenerate.....I am no preacher of momentary social reform.....I ask you to go forward and to complete the practical realisation of the scheme of human progress that has been laid out in the most perfect order by our ancestors. I only ask you to work to realise more and more the Vedantic ideal of the solidarity of man and his inborn divine nature.There is a law laid on each one of you here in this land by your ancestors whether you are Aryans or non-Aryans, Rishis or Brahmans, or the very lowest outcastes..... that you must not stop.....and that from the highest man to the lowest Pariah, every one in this country has to try and become the ideal Brahman. This Vedantic idea is applicable not only here but over the whole world." (From Swami Vivekananda's speech at Kumbakonam).

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A broad, positive view of religion, robust commonsense and vigorous criticism of shams, characterise as ever our worthy contemporary of *The Coming Day*. (J. Page Hopps, The Roserie, Shepperton-on-Thames, England). The October number opens with an interesting paper by Dr. S. C. Beane on "The Invisible Things of God," from which we quote the following beautiful lines indicative of a higher Christianity than that one meets in the

Churches. "Jesus seems to know no distance, no organic separation, between divine and human. Man at his best, in his essential being, is at one with the Father. Hence no shadow of suspicion that any divine mystery not yet disclosed, or enigma not yet solved, can ever make false the sweet benignity of a human heart, the best wisdom of an honest human soul."

These lines from an editorial article are highly suggestive: "Let us hear no more of Christians being obliged to do as the world does. Let the order be reversed: let the world be obliged to do as Christians do..... But, alas! men say openly that, of all men, those who profess religion are the least trustworthy, that they would rather not deal with celebrated Christians. O, it is time this grievous reproach should cease. Let us help to make it a scandal without a foundation."

The Hindusthan Review for September is a good average number. The discussion on the "The Future of Christianity in India" is continued and contains the replies of Messrs. J. C. Bannerjee and D. Joshi. We have no room for lengthy extracts but shall just reproduce a few lines from the concluding remarks of the writers. Says Mr. Bannerjee, "If from the educated Hindu's tendency to praise Christ, Mr. Farquhar is led to hope that the Hindu will ultimately accept Christ in the sense in which Christians have accepted him, I can only say that he is sadly mistaken..... The educated Hindu admires Christ, just as he admires Buddha, Mahomed, Chaitanya, Confucius, i. e., as a hero or master-man, and not as the specially appointed son of God..... The philosophic Hindu, whether he follows the absolute idealism of the Vedanta or the dual materialism of the Sankhya, is as far above the biblical conception of the godhead as the Christian is above the polytheism of pagan mythology. To him Christianity is a superstition. The educated middle classes

whose philosophic reflections have not led them so far are satisfied with the monotheism of the Brahmans or the eclecticism of the Geeta, while those who are less educated worship the ideals of love and power as personified in the Pouranick gods and goddesses; and the attitude of these, as well as of the masses of the people, towards Christianity is one of absolute indifference."

Mr. Joshi concludes, "I have shewn that Hindus cannot as such, hate any religion. They have always been ready to welcome any new aspect of truth that may be presented to them. Consequently they have already accepted Jesus as one of the great men whom they respect. They respect the missionaries also for their zeal in education. But the Christian religion has nothing new for Hindus. It has therefore no future so far as educated Hindus are concerned."

We wish to add that the future of converting-the-heathen Christianity among the depressed classes in India will remain as bright as ever as long as the higher class Hindus do not wake up to their duty towards their less fortunate brothers and raise them by giving them the needful education and equality of privileges; and it will be doomed the day Hinduism will discover the folly of its policy of disallowing its perverted children to return to its fold.

We are indebted to the *Indian Social Reformer* for the following lines:

There are few tests of a man's spiritual condition more searching and decisive than the temper with which he bears unmerited insult and railing speech. I do not refer to mere self-command, to the self-respect which forbids an answer in kind, and imposes an external calmness of manner on a swelling indiguation within..... The question is not one of self-mastery under, but of superiority to, insult, which feels no anger or resentment at insolence or contempt; and this not from an abject or craven spirit, but from living in a plane of feeling up to which personal insult does not reach.

—*Cotter Morrison.*

EPISTLES OF SWAMI VIVEKANANDA

XI
Extracts

CHICAGO.
The 2nd Nov. 1893.

Dear—

At a village near Boston I made the acquaintance of Dr. Wright, Professor of Greek in the Harvard University. He sympathised with me very much and urged upon me the necessity of going to the Parliament of Religions which he thought would give me an introduction to the nation. As I was not acquainted with anybody the professor undertook to arrange everything for me and eventually I came back to Chicago. Here I was lodged in the house of a gentleman and so were all the oriental and occidental delegates to the Parliament of Religions.

On the morning of the opening of the Parliament we all assembled in a building called the Art Palace where one huge and other smaller temporary halls were erected for the sittings of the Parliament. Men from all nations were there. From India were Mazoomdar of the Brahmo Samaj and Nagar-kar of Bombay, Mr. Gandhi representing the Jains and Mr. Chackravarti representing Theosophy with Mrs. Annie Besant. Of these men Mazoomdar and I were of course old friends and Chackravarti knew me by name. There was a grand procession and we were all marshalled on the platform. Imagine a hall below and a huge gallery above packed with six or seven thousand men and women representing the best culture of the country and on the platform learned men of all the nations of the earth. And I who never spoke in public in my life to address this august assemblage!! It was opened in great form with music and ceremony and speeches; then the delegates were introduced one by one

and they stepped up and spoke. Of course my heart was fluttering and my tongue nearly dried up; I was so nervous, and could not venture to speak in the morning. Mazoomdar made a nice speech—Chackravarti a nicer one and were much applauded. They were all prepared and came with ready made speeches. I was a fool and had none, but bowed down to Devi Sarasvati and stepped up and Dr. Barrows introduced me. I made a short speech. I addressed the assembly as "Sisters and Brothers of America"—a deafening applause of two minutes followed and then I proceeded and when it was finished I sat down almost exhausted with emotion. The next day all the papers announced that my speech was the hit of the day and I became known to whole America. Truly has it been said by the great commentator Sridhara मूर्कं करोति बाचालं "Who maketh the dumb a fluent speaker." His name be praised! From that day I became a celebrity and the day I read my paper on Hinduism, the hall was packed as it had never been before. I quote to you from one of the papers: "Ladies, ladies, ladies packing every place—filling every corner, they patiently waited and waited the papers that separated them from Vivekananda &c." You would be astonished if I send over to you the newspaper cuttings, but you already know I am a hater of celebrity. Suffice it to say that whenever I would be on the platform a deafening applause would be raised for me. Nearly all the papers paid high tributes to me and even the most bigoted had to admit that "this man with his handsome face and magnetic presence and wonderful oratory is the most prominent figure in the Parliament &c. &c."

And how to speak of their kindness. I have no more wants now, I am well off and all the money I require to visit Europe I will get from here. A boy called — Acharya has stepped up in our midst. He has been living about the city for the last three years. Evangy or no loathing I like him, but please write to me all about him if you know. He knows a lot. He came in the year of Paris Exposition to Europe.

All the time I am living as a guest of somebody or other. There is such a curiosity in this nation as you meet with nowhere else. They want to know everything, and their women — they are the most advanced in the world. The average American woman is far more cultivated than the average American man. The men slave all their life for money and the women snatch the opportunity to improve themselves. And yet they are a very kind-hearted, frank people. Everybody who has a fad to preach comes here and I am ashamed to say that most of these are not sound. The Americans have their faults too, and what nation has not? But this is my summing up. Asia laid the germs of civilization, Europe developed man, and America is developing woman and the masses. It is the paradise of the woman and the laborer. Now contrast the American masses and women with ours and you get the idea at once. Americans are fast becoming liberal. Judge them not by the specimens of *hard-shelled Christians* (it is their own phrase) you see in India. There, are those here too, but their number is decreasing rapidly and this great nation is progressing fast towards that spirituality which is the standard boast of the Hindu.

The Hindu must not give up his religion, but must keep religion within its proper limits and give freedom to society to grow. All the reformers in India made the serious mistake of holding religion accountable for all the horrors of priest-craft and degeneration and went forthwith to pull down the indestructible

structure and what was the result? Failure!! Beginning from Buddha down to Ram Mohan Roy every one made the mistake of holding caste to be a religious institution and tried to pull down religion and caste all together and failed. But in spite of all the ravings of the priests, caste is simply a crystalised social institution, which after doing its service is now covering the atmosphere of India with its stench and it can only be removed by giving back to the people their lost social individuality. Every man born here knows that he is a *man*. Every man born in India knows that he is a slave of society. Now freedom is the only condition of growth, take that off, the result is degeneration. With the introduction of modern competition how caste is disappearing fast! No religion is now necessary to kill it. The Brahman shop-keeper, shoe-maker and wine-distiller is common in Northern India. And why? Because of competition. No man is prohibited to do anything he pleases for his livelihood under the present government and the result is neck and neck competition and thus thousands are seeking and finding the highest level they were born for instead of vegetating at the bottom.

I must remain in this country at least through the winter and then go to Europe. The Lord will provide everything for me. You need not disturb yourself for it. I cannot express my gratitude for your love.

Day by day I am feeling that the Lord is with me and I am trying to follow His direction. His will be done.

"Ours is to do and die, ours not to question why." Be of good cheer and believe. Hold yourself in readiness, i. e., be pure and holy and love for 'love's sake. Love the poor, the miserable, the down-trodden and the Lord will bless you.

See — and others from time to time and urge them to sympathise with the masses of India. Tell them how they are standing

on the neck of the poor and that they are not fit to be called men if they do not try to raise them up. Be fearless, the Lord is with you and He will yet raise the starving and ignorant millions of India. A railway porter here is better educated than many of your young men and most of your princes. Every American woman has far better education than can be conceived by the majority of Hindu women. Why cannot we have the same education? We must.

Think not that you are poor; money is not power but goodness, holiness. Come and see how it is so all over the world.

Yours &c.,

(Sd.) VIVEKANANDA

P. S. By the bye, —'s paper was the most curious phenomenon I ever saw. It was like a tradesman's catalogue and it was not thought fit to be read in the Parliament. So — read a few extracts from it in a side hall and no body understood a word of it. Do not tell him of it. It is a great art to press the largest quantity of thought into the smallest number of words. Even —'s paper had to be cut very short. More than a

thousand papers were read and they had no time to give to such wild perorations. I had a good long time given to me over the ordinary half hour, because the most popular speakers were always put down last, to hold the audience. And Lord bless them, what sympathy they have and what patience! They would sit from 10 o'clock in the morning to 10 o'clock in the night—only a recess of half an hour for a meal and paper after paper read, most of them very trivial, but they would wait and wait to hear their favorites.

Dharmapala of Ceylon was one of the favorites. He is a very sweet man and we became very intimate during the Parliament.

A Christian lady from Poona, Miss Sorabji and the Jain representative Mr. Gandhi, are going to remain longer in the country and make lecture tours. Hope they would succeed. Lecturing is a very profitable occupation in this country and sometimes pays much.

Mr. Ingersoll gets five to six hundred dollars a lecture. He is the most celebrated lecturer in this country.

V.

ESSENTIALS OF RELIGION

RELIGION has its essentials and non-essentials. In non-essentials one religion differs from another, but the essentials are found to be the same in all. The votaries of different religions might have to worship in different temples, churches or mosques, in different postures and facing different directions, to bathe in different rivers, to go to different pilgrimages and to observe different rituals and ceremonies, but truth, purity, discrimination, dispassion, renunciation, love of God, concentration of mind, unselfishness etc., are common in all, though called by different names.

Men fight over creeds, doctrines, forms and ceremonies which are but secondary details. Few care to find out the common bases of religions which are the primary things. Many sectarian quarrels would have ceased, much bloodshed would have been averted, many lives would have been spared, had men cared to open their eyes to see the fundamental truths in all religions.

Truth and purity in thought, speech and act are regarded by all as the first steps in religion. Misrepresentation and exaggeration are standard human proclivities most injurious to the forming of a truthful mind. Many are

found to observe rigidly caste rules, rituals etc., but to lack awfully in truth. So its importance is recognized by the prophets of all religions. If we indulge in falsehood, how can we hope to realize the true nature of Self and of God who is the embodiment of truth? Purity is one of the primary conditions of spiritual realization. A true reflection is not possible, if a mirror be covered with dirt. The light of God can never penetrate our hearts, unless they become pure. "Blessed are the pure in heart, for they shall see God," is a precept we find in all religions.

A truly religious man has discrimination and dispassion as his *vade mecum*. They are the sure guides in the thorny path of life. There are many intricacies and pitfalls in religion where aspirants may lose themselves and wreck their lives without the light of discrimination. Dispassion cannot be too much laid stress upon. Without it the realization of the highest is a dream. Unless one sees through the impermanency and illusiveness of sense-objects how can one cut off all attachment to them? If sense-objects with their vain charms do not cease to affect one's mind, how is it possible for one to withdraw the whole mind from them and direct it towards the ideal? It is therefore that the great Shankaracharya has so emphatically laid down that one gains the right to ask about Brahman only after performing the four *sadhanas*, the first two of which are discrimination between the real and the unreal and dispassion for the objects here and hereafter.

We come across in all religions the examples of great spiritual giants, who rising above the ordinary cares and pleasures of the world boldly give up all wealth and position and tear themselves off from the tenderest ties for the realization of God, the highest ideal in life. We read with wonder about the prince of Kapilavastu renouncing all to seek the truth. The voice of the great prophet of Nazareth

telling his disciple "Go and sell that thou hast,come and follow me" comes to us through the centuries as potent as ever. Is there not a galaxy of Hindu saints who renounced everything for self-realization? We find great men in all religions who made the realization of the highest the be-all and end all of life. True religion does not begin until one is ready to discard all for God. Therefore has every religion held aloft the ideal of renunciation as the commencement of spirituality.

A whole-hearted devotion is one of the essential conditions of religion. A man may not have any knowledge of the *Shastras*, may not belong to a high caste, may not observe any ceremonials or social customs, but if he possesses true Bhakti, he is a truly religious man. If he has an intense longing to see and realize God, he has advanced a great way towards spirituality. Half-hearted devotion does not amount to anything. To learn a science one has to devote one's whole heart to it and what a tremendous devotion is wanted in religion, which is the science of all sciences. The realization of the highest is far off until one can cry with Buddha

इहासने शुष्यतु मे शरीरं
त्वगस्थिमांसं प्रलयश्च यातु ।
अप्राप्य वैविं वहुकल्पदुर्लभां
नैवासनात् कायमतश्चलिष्यते ॥

"Let my body be reduced to a skeleton in this posture, let my skin, bones and flesh be dissolved, without attaining the knowledge which is difficult to attain even in many years, my body shall not move from this posture." A disciple once asked Sri Ramakrishna "Master, why is it that I don't realize God?" In reply he said, "My son, do you feel at least so much attraction for the Lord as you have for your children?" The question is, do we really have the devotion? We like to possess a thing without taking the trouble to earn it. When an aspirant is drawn to God with

the attraction, that a miser has for his gold, or a devoted wife for her husband, or a worldly-minded man for sense-objects, his realization is near at hand. Such madness of love changes the whole nature of the devotee. His mere presence induces spirituality in others. We often talk about religion and give too much importance to Shastric learning, but never lay stress on realization.

Concentration of mind is a great factor in religion. Can we withdraw our whole mind from other things and concentrate it on our ideal? Do we forget our body consciousness at the time of concentration? Until we acquire such concentration, religion is mere talk.

A religious man must be unselfish. "For the freedom of self and for the good of the world," is the life of a religious man. He should efface his self by serving others. His helping hand ought to be stretched towards all. His presence should be a blessing to all, in short his life is to be merged in the lives of all.

Popularly it is supposed that fasting on particular days, bath in particular rivers, or

the performance of certain rituals, can secure *Mukti*. Unfortunately, the religious energy of the masses, worthy of a greater cause, is wasted in this way. Whoever has found a man attain freedom by following these outward observances? Some go to the length of saying that religion will be gone, if these rituals and ceremonies are not observed. To them we say that instead of suffering, religion would be better and stronger if these were clipped and pruned hard back. These are only the non-essentials and their rank growth has jeopardised the life of the essentials, such as the purification of the heart, *Bhakti*, *Jnana*, etc.

Customs and *Acharas* are different in different countries and vary with time and change of circumstances, but the essentials of religion are eternal and unchangeable. So instead of cultivating these *Deshacharas* and rituals which fill the country with hatred, ill-feeling and sectarian fight, the great essentials of religion should be held aloft which are not the exclusive possession of any one religion, but the common property of all, which bring real peace to man and give him strength to remain firm in his faith in adversity as well as in prosperity.

PRAKASHANANDA.

JABALOPANISHAD

(SELECTIONS)

जाबालोपनिषद्

अथ हैनमत्रिः पप्रच्छ याज्ञवल्क्यं य एषोऽनन्तो
अव्यक्त आत्मा तं कथमहं विजानीयामिति । स
होवाच याज्ञवल्क्यः सोऽविमुक्त उपास्यो य
एषोऽनन्तोऽव्यक्त आत्मा सोऽविमुक्ते प्रतिष्ठित
इति । सोऽविमुक्तः कस्मिन्प्रतिष्ठित इति ।
वरणायां नाशयां च मध्ये प्रतिष्ठित इति । का चै
वरणा का च नाशीति सर्वानिन्द्रियकृतान्दोषान्
वारयतीति तेन वरणा भवतीति । सर्वानिन्द्रियकृ-

TRANSLATION

Atri asked Yajnavalkya, "How may I know the infinite and undifferentiated Atman?" Yajnavalkya replied, "It is to be meditated upon as the Avimukta (the perfectly free). This infinite and undifferentiated Atman abides in the Avimukta. Where is that Avimukta established? It is established in the middle of Varana and Nashi. What is Varana? And what is Nashi? Varana is so called because it wards off all defects arising from the senses. Nashi is so named because it destroys all evils caused by the senses. What again is its place?

तान्पापानारायताति तेन नारी भवतीति कतमं
चास्य स्थानं भवतीति । भ्रुवोर्धार्णस्य च यः
सर्विः सप्तांश्चाकस्य परस्य च सन्धिर्भवतीति।
एतद्वारा सर्विः सन्धिः ब्रह्मविद् उपासते इति ।
संविमुक्त उपास्य इति । सांविमुक्तं शानमा-
चये । यां वेनदेवं वेदति ।

अयं हेतुं जनको वेदति याज्वल्यमुपसमेत्यो-
नाच भगवन् सन्धासं ब्रह्मति । स होवाच
याज्वल्यः । ब्रह्मचर्यं परिसमाप्य गृही भवेत् ।
गृही भूत्वा वर्णा भवेत् । वर्णा भूत्वा प्रव्रजेत् ।
पर्वद्वं वरथा ब्रह्मचर्यदेव प्रव्रजेदगृहादा । अथ
पुनर्ग्रन्था वा व्रता वा स्नातको वा स्नातको वा
उन्मत्ताभिको वा यदहरेव विरजेत्तदहरेव
प्रव्रजेत् ।

अयं परिव्राङ्गविवर्णवासा मुण्डोपरिग्रहः
शुचिरद्रोही भैक्षणो ब्रह्मभूयाय भवतीति । यद्या-
तुरः स्थान्यनसा वाचा सन्ध्यसेत् ।

तत्र परमहंसानांसंवर्त्तकारुणिश्वेतकेतुदुर्वास-
शुभुनिदाघजडभरजदत्तात्रेयरेवतकप्रभृतयोऽव्य-
क्तिलिङ्गा अव्यक्ताचारा अनुन्मत्ता उन्मत्तवदा-
न्वरन्त्रिदगडं कमराडलुं शिक्ष्यं पात्रं जलपवित्रं
शिवां यज्ञोपवीतं च इत्येतत्सर्वं भूःस्वाहेत्यप्सु
परित्यज्यान्मन्त्विच्छेत् ।

यथा जातस्त्वरो निर्वन्यो निष्परिग्रहस्तद्व्यमागें
मम्पक्षसम्पन्नः शुद्धमानसः प्राणसन्धारणार्थं
यथोक्तकालं विमुक्तो भैक्षमाचरन्नदुरपात्रेणलाभा-
लाभयोः समो भूत्वा शून्यागारदेवगृहतृणकूट-
वर्णाक्षुद्रमूलकुलालशालाग्निहोत्रगृहनदीपुलिन-
गिरिकुहरकन्दरकोटरनिर्भरस्थरिडलेषु तेष्व-
निकेतवास्यप्रयत्नो निर्ममः शुक्लध्यानपरायणोऽ-
ध्यात्मनिष्ठोऽशुभकर्मनिर्मूलनपरः सन्ध्यासेन देह-
त्यागं कर्त्तति स परमहंसो नाम परमहंसो
नामन्ति ॥

That which is the junction of the brows and the nose ; it is also the junction of the heaven and the supreme. The knowers of Brahman meditate on this junction as their spiritual exercise. That is to be meditated as Avimukta. He who knows it as such declares it as Avimukta knowledge."

Janaka, the king of Videhas, approaching Yajnavalkya said, "Revered sir, tell me about Samnyasa (renunciation)." Yajnavalkya replied, "On the completion of Brahmacharya one should be a householder. Passing through the householder's stage one should adopt the forest life. After the forest life one should take Samnyasa. Or otherwise one may take Samnyasa even from the stage of a Brahmachari or that of a householder. Again, whether one has observed the necessary vows or not, gone through the necessary ablutions or not, or if one has given up the fires, one may take Samnyasa the very day one has Vairagya (apathy towards enjoyments here and hereafter.)

The Paricrat (the wandering monk), in (ochre) coloured robe, with shaven head, without possession, clean, free from malice, living on alms, becomes fit for attaining Brahman. If one is invalid, one may take Samnyasa by speech and mind.

Of the Paramahamsas Samvartaka, Aruni, Svetaketu, Durvasa, Ribhu, Nidagha, Jatibharata, Dattatreya, Raivataka and others were of inexplicable characteristics and conduct, though sane acted like the insane ; one should seek Atman consigning into the water the triple staff, the Kamandalu (water vessel), the scrip, the bowl made of material which is cleansed simply by water, the topknot and the holy thread with the word 'Bhuh Swaha.'

In the dress one is born, without any tie, without possession, perfectly established in the path of Brahman, pure in mind, at the usual time begging alms from anywhere merely to sustain life, in no other vessel than the stomach, being even-minded in gain and loss, without any fixed abode, living in a deserted house, a temple, a grass-hut, an anthill, under trees, in kilns, on the riverside, in the recesses and caves of mountains, the hollows of trees, near springs and on bare ground, effortless, devoid of 'me and mine,' devoted to the meditation on the pure one, practising self-knowledge, engaged in rooting out evil Karma, one gives up the body in Samnyasa, he is called Paramahamsa.

JAPAN THROUGH AMERICAN EYES

• [The September *Arena* contained three remarkable articles on Japan : *Crises in Japanese History* by Prof. E. Maxey, M. A., LL. D., *Lessons of the Japanese Renaissance* by Prof. J. W. Stimson and *The Electoral Wisdom of Japan* by Mr. R. Tyson. The following paper is culled from them.—Ed.]

THE AWAKENING

THERE is perhaps no one fact in Japanese history which stands out in bolder relief than does the opening of the country to the commerce and thought of the rest of the world, by Commodore Perry.

Up to the middle of the last century Japan played no part in the political or commercial affairs of the Western World. She neither had, nor indeed would she permit any of their diplomatic representatives at her capital or consuls at her ports. During the early half of the century Great Britain, Russia and France had endeavoured to break the seal, but without avail. It is true that the Dutch had gained some trading rights at Nagasaki, but these were so limited that they might have been carried on for centuries without giving to Japan a place among the nations of the world. The laws which excluded foreigners and at the same time forbade the Japanese to leave the Kingdom, under penalty of death, were still in force and the sentiment upon which these laws rested was still unbroken. To accomplish this end, tact and firmness, or else a resort to brute force, were necessary.

There were special reasons at that time why the United States should be anxious for Japan to relax her policy of exclusion. The seas about Japan swarmed with American whalers, and to these a resort to Japanese harbours in stress of weather or shipwrecks was a matter of extreme necessity ; also the discovery of gold in California made it clear that the commerce of the Pacific was no longer a

matter of indifference to the United States.

[We are sorry we cannot quote in full the quaint and interesting letter of President Fillmore which Commodore Perry carried to the Emperor of Japan. Here however are two small extracts from it—Ed.] “We know that the ancient laws of your Imperial Majesty’s Government do not allow of foreign trade except with the Chinese and the Dutch. But as the state of the world changes and new governments are formed, it seems to be wise from time to time to make new laws.”

“If your Imperial Majesty is not satisfied that it would be safe altogether to abrogate the ancient laws which forbid foreign trade, they might be suspended for five or ten years so as to try the experiment. If it does not prove beneficial as was hoped, the ancient laws can be restored”.

The official instructions of Commodore Perry were (1) The securing of a promise of protection for our shipwrecked sailors ; (2) the privilege of refitting and recoaling our vessels in certain of their ports ; and (3) the opening of ports to trade.

Commodore Perry sailed from Norfolk, November 24, 1852. On the eighth of the following July his squadron, with all sails furled and decks cleared for action, steamed 'neath the shadows of the snow-capped Fujiyama into the beautiful Bay of Yedo. The flagship 'Susquehanna' paid no attention to the signals given it to stop but steamed straight ahead until it was opposite Uraga. After it had dropped anchor, the Vice-Governor of Uraga came alongside in a boat and inquired for the commander. But as Perry had determined to treat with none but officers of rank, he caused the Vice-Governor to be

received by his aide. The purpose of the Vice-Governor's visit was to inform the Commodore that business with foreigners could be transacted only at Nagasaki and that therefore his ships must withdraw to that place. The reply of the Commodore to this message was that he carried a letter from the President of the United States to the Emperor of Japan; that he wished an interview with an official of highest rank in order to arrange for the delivery of the letter; that he expected the letter to be received here, at the capital, and that he would not go to Nagasaki.

The next day the Governor of Uraga came on board; yet he also was refused an audience by the Commodore in person, but was received by two commanders designated for the purpose. The Governor was told plainly that if a suitable official were not appointed by the Japanese Government to receive the letter addressed to the Emperor, the Commodore himself would feel compelled to go on shore with sufficient force to deliver it in person. The Governor then promised to convey the request to the capital and that within four days a response might be expected from the Court of Yedo.

The Court accredited Plenipotentiaries to meet the Commodore. A building was erected especially for the purpose of the meeting and a stately reception arranged. The letters and credentials were received by two Japanese princes designated by the Emperor. The meeting was characterized by courtesy, formality and brevity. After the exchange of credentials and reception of the letter, the Commodore informed the Japanese that in view of the great importance of the business, time should be given for deliberation; that therefore he would depart now and return the following spring.

The Commodore returned early in the following Spring with the full squadron of ten warships—double the number of his former squadron

and by far the most formidable fleet which had ever been seen in the Bay of Yedo. He advanced to a point twelve miles nearer the capital than the previous landing-place; and again a building was erected especially for his reception. The credentials of the plenipotentiary were satisfactory and the negotiations began on March 8th. The commission representing the Japanese consisted of the plenipotentiary and four other princes and persons of high rank.

The agreement which was finally entered into agreed in the main with the requests made by the United States. In the method resorted to for the purpose of forcing the treaty upon Japan, we departed from the beaten paths of diplomacy and trusted to the judgment of history for a justification of our departure. That the justification has been ample we need no better, neither is there a more willing witness than Japan herself. Her friendship for us as well as her admiration has increased steadily during the half-century which has elapsed since our treaty relations began. The celebration by the Japanese nation last year in honor of Commodore Perry and the expressions of good-will by them in the unveiling of his statue was a spontaneous and unmistakable tribute of respect to him and the country which he represented and was convincing evidence of the real value of the service rendered them.

JAPAN'S ELECTORAL WISDOM

The old wars of Spain and England, about the time of Queen Elizabeth, furnish an interesting historical parallel with the present war between Russia and Japan. In each case we have a huge despotism unsuccessfully fighting a small maritime power with its face set steadfastly towards constitutional freedom. Since Elizabeth's time England has attained by slow and painful steps the measure of representative government which modern Japan has had the good sense and good fortune to secure almost at a bound. But

Japan has done more than this. She has adopted an electoral method (Proportional Representation) which gives her a Parliament more truly representative of the people than the Parliament of England or the Congress of the United States. Japan's Parliament or "Diet" consists of an upper and a lower House, called respectively the House of Peers and the House of Commons. The Japanese House of Peers corresponds to the House of Lords in England, or the Senate in America—more closely with the former than the latter, because it represents an aristocracy rather than a plutocracy.

Japan's House of Commons consists of three hundred and seventy-nine members, elected by ballot for four years on a very liberal franchise. There are forty-seven "prefectures" or electoral districts, giving an average of eight members to a district. These electoral districts vary in population, and the number of members elected from each varies accordingly: the smallest number being five, and the largest thirteen, except in the case of the city of Tokyo, which has fifteen members to represent its million-and-a-half of souls. Like the others, it is one electoral district.

The keynote of Proportional Representation is the single vote in large electoral districts. By that is meant that each elector casts only one vote, although in his voting district several members or representatives are elected. Unproportional Representation is for each elector to cast as many votes as there are members to be elected in such a district, or to vote in a single-member district if he has but a single vote.

HER HISTORIC PROBITY

It cannot be doubted that her wonderful life of three thousand years, during which she outlived Egypt, Greece, Rome, even the Italian Republics and Spain, and which now blooms to even more amazing splendour in her science, arts, civil reformations and military power, must possess some abiding internal virtues

and probities quite worthy the attention of a republic such as ours, that in one short hundred years has already mingled so many virtues and opportunities of youth with such appalling senility and decadent vices of old age.

There is something almost uncanny, and certainly awe-inspiring, to see with what silent, sphinx-like reserve, self-respect and resolution Japan quietly sent her best men to look over the various civilizations of the earth, gather up and apply any suggestions she thought worthy to adapt to her own, and then suddenly, heroically, unhesitatingly rose and crushed the backward despotism of China, and fearlessly took up the gauntlet thrown down by Europe's great despotism. Surely she deserves the cheer of admiration that is ringing from every other free land; for in actual perspicacity, parliamentary progress, educational and engineering improvements, fiscal and sanitary reforms (not to mention her marvelous military and naval strength and mobilizations, her fine field and hospital provisions, and ethical consideration for humanity and the obligations of international law), she has actually proved herself more Christian than Christendom, and certainly far more so than the pretentious but spurious sacerdotalism of Russia that has for centuries been in collusion with despotism in all its infamous cruelties and oppressions, or than backward China, with its blind fanaticisms and superstitions.

We might even say that, by historic probity, through long centuries, Japan so developed her own home resources without trespassing upon the rights of her neighbours (when her immense military genius would have enabled her to trespass), that she has quite put to the blush the hypocrisy of nominally "more enlightened" and more self-righteous nations, that (including ourselves) have not failed to belie their morality at home and abroad by taking advantage of inoffensive and home-

respecting peoples in Africa, India, Mexico, the Philippines, etc.

A COMPARISON

Let us glance, then, a little seriously at some of the moral and mental characteristics of these people, as well as at some of those of her European rivals who have gone to decay, in order to note some of the reasons of Japan's survival and virility, contrasted with the others' latent weakness and decline. It is but obvious and acknowledged history to confess that in the case of Egypt the despotic greed of sacerdotal priestcraft so stereotyped the essence of spirituality and of humanity into pretentious but dead forms; and so sacrificed the industrial classes (and even the political and military) to their own priestly glorification; and even life itself to the grim phantasms of post-mortem punishment, that the very land became a museum of tombs, and the dry sands of the Saharan desert at last swept to oblivion their gilded charnel-house.

In Greece the love of mere learning and the subtle vanity of intellect ate out the heart of unselfish morality and the joy of their first heroic patriotism. So she, too, dropped to decay and death.

Rome blighted in the same way her own first pristine love of democracy and of respect for independent manhood. As Egypt had sold her soul to greedy priests, and Greece to flippant savants and esthetes, so Rome went to ruin for the more beastly appetite for "bread and circuses," purveyed to by a cruel and corrupt military class which blighted public conscience by hollow spectacular effects and covered the monstrous wrong they did their own and other peoples by displays of disgusting games, sybarite luxuries and ostentatious largess distributed from other people's property.

Spain herself, though nominally inspired by a better religion, soon lost its animus in the same greed for other people's homes and

honest earnings; and so lost them all, and ultimately lost herself.

And now comes Russia (the last heir of the Cesarian and military fetish and direct descendant of the exploded concepts of despotism and of absurd absolutism, which wrecked Xerxes at Marathon), allied with the flimsy sacerdotalism of Egypt and of Rome, which wholly misconceives the essence of religious brotherhood and is perfectly willing to sacrifice its principle to political chicanery and to scandalous persecution. And lo! up on the very Siberian field where cries the blood of so many exiles and martyrs driven from her most progressive, intellectual and heroic citizens, she has met more humiliating defeats at the hands of the liliputian kingdom of the Mikado than she met from the armed hosts of Europe's mightiest warrior.

THE SECRET OF HER SUCCESS

Indeed, the amazing energy, held so many centuries in reserve by Japan, and kept back from aggression by being applied on home development and marvelous industrial character, has been largely due to a pure spiritual perception of the nearness of God in human affairs, and of the immanence of Deity in all nature surrounding us. Nowhere has labor, for itself and for its joyous and beneficent uplifting of feeling and intelligence to the laborer, been so appreciated and applied. Nowhere has a people so loved and cherished and improved every picturesque and inspiring element in Nature's self-manifestation of handiwork, in land or sea, gem or flower, bird, beast or spontaneous life of man. Nowhere have natural material and technical possibilities of process been so intimately and artistically sought out with a reverence and joy essentially religious.

Ruskin well brings out the fact that in no way can the soul more truly and wholesomely develop essential religion than in reverent appreciation of nature and the reapplication of her lessons to daily industrial life.

Furthermore, all travellers and writers testify to the excellent practical influence of the spiritual perceptions of the people (and even the precepts of Buddha) on conduct and manners, in universal gentleness, cleanliness, politeness, simplicity, democracy and patriotism, in which even their aristocracy shares. In no country has the nobility so promptly and bloodlessly relinquished old privileges and perquisites to the general good as in the last fifty years of parliamentary reform; and none have shared more zealously in the public burden and defence, with their persons and property. Nowhere has there therefore been so little class-jealousy or labor conflict. The whole nation has been a great labor-kindergarten in which all souls together were educated to its respect and admiration, by a national life in the open, full of beautiful and intelligent production, where the very qualities of originality, taste, inventiveness and manhood in the worker were sympathetically encouraged, not crushed to death by the demon of greed and mechanical repetition. This has in no degree lessened, but rather augmented, their civil content, yet splendid military capacities. Mere bulk of bone is not a test of moral discipline or martial courage. A brutalized labor-class may be tricked or forced into wars by scheming or aggressive potentates; but if intelligence and moral sympathy are absent, evidences are superabundant throughout history that they are scattered by fewer and even smaller men more resolutely and heroically inspired. History is full of such instances. Yet never in history has there been witnessed more clear moral consecration to right principles, unfaltering patriotism, patient discipline, and sublime heroism to overleap death itself, than in these little brown men of the Land of the Rising Sun.

It is a sad thing, to-day, in this twentieth century of pretentious civilization and in the face of International Peace Congresses, hypo-

critically summoned by such despots as the Czar himself, to see millions of peaceful producers slaughtered by machinations of wanton aggressors, whether in South Africa, Bulgaria, Manchuria, or the Philippines. But if ever there was a legitimate and honorable struggle of a noble, intelligent and remarkably unaggressive people to defend its rights, the rights of humanity, international treaties, progressive science, industry, free conscience and free speech, it is in the magnificent example this renaissance of Japan has given the world.

I (Prof. Stimson) have in my possession, through the courtesy of a Japanese friend, a letter from his brother on the field of battle, in which occur these noble words as worthy of Thermopylæ, or Marathon, or Lutzen, or Naseby, as of Bunker Hill:

"I write, dear brother, on the eve of battle and in the exposed front rank; and this may be our last word of affection on earth. But if I fall to-morrow for Japan I know that I give my life for essential civilization and the triumph of Human Brotherhood."

THE PATH

Dream not to grow to thy full stature, O my soul,
By Ease and dull Contentment! Not thus,
Manhood won!

Thy task to right the wrong, uphold the right,
Whate'er of weak there be that suffers tyranny,
Thy privilege to succour and support,
Through good report and ill pursue thy way
Unflinching. Thine the loneliness
Of differing opinion—knowing well
The cost to thee has been too great to barter
The anguish-bought result for sake of peace,
The things of moment are the things unseen—
The strength that comes of conflict hardly won,
The gentleness and strong endurance born of
striving for the truth,
The high ideal that comes in visions of the night,
Or moments wrapt of full complete surprise,
Of self to others' use and service sweet,
These are the things of Life, cost what they may!
The things of Life beyond the grave may be—
Things alone worth striving for. And only thus
To thy full stature shalt thou grow O soul!

—G. M. A. in *Herald of the Golden Age*

REVIEWS

THE YOGI AND HIS MESSAGE.
By Swami Dharmananda Mahavarati.
Calcutta, 1904. 7½ x 4½. Pp. 63.

The booklet before us contains the substance of two lectures, "Jesus Christ: the Ideal Yogi," and "The Holy Bible: The Message of the Yogi—What are the reasons why Hindus and Mohammedans should read it?" delivered by the Swami at the U. P. Mission and the "Oxford Mission" respectively.

On the title-page are printed 'Opinions' on the Swami, among others, of the *Missionary Herald of the World* and the *Missionary Herald*, both of London, that he "is a Hindoo gentleman of extensive reputation". The title-page contains the information within parentheses, that the publisher is "one of the disciples of the Author". The work is dedicated to Lord Radstock, the same nobleman who, a short time ago wrote a sensational article in the *Times* on the wonderful effects of Christianity in India, in which the place of the Swami Mahavarati was duly mentioned.

We are told by the Swami that the "Jewish Sannyasi was persevering like Dhruva, faithful like Prahlad, loving like Rama, humble like Chaitanya, eloquent like Sankaracharya, exceedingly wise like Brihaspati, true to his promises like Bhishma, and a yogi of yogis like Janak of Mithila," in other words ~~he was~~ all of them roiled into one, with ~~the~~ difference "that Janak was king of ~~the~~ earthly kingdom and a yogi on a

"My throne, but the Jewish yogi had no kingdom of this earth but he has an ever-lasting kingdom in heaven where he shall ~~be~~ for ever and ever." The exuberance of language reminds one of the Puranic ~~incantations~~. It puzzles one if this could be truly Hindu toleration run wild, or some-

thing else. Here are a few passages in point: "Some of you may still reject Him, for some of you yet lack in the essential thing—the one thing needful"—for "ye have not so learned Christ" (Ephesians IV. 20.)—but be it known to you that Dharmananda Mahavarati can not and will not reject Christ Jesus and Him crucified even for half the world."

"I have seen Christ; He has spoken to me, I have been strengthened by Him; He has helped me, He has cheered me, He has blessed me, and He has answered my prayer to Him. Behold this ideal yogi of Judea!"

"Does it not point to the fact that Christianity is not the creation of a man's brain but a revealed religion, in which we cannot fail to see the central point of the world's history, the fulfilment of many prophecies, the glorious redemption of numberless sinners, as well as the consummation of all history? The Hindu nation, notwithstanding its lofty intelligence, has failed to comprehend the Divine Christ and to grasp the divine originality of the wisdom of Christianity, which comes from God alone".

"The Bible itself is an excellent and complete library of the noblest possible style. In the bulk of this wonderful book you have history, geography, law, ethics, prophecy, poetry, genealogy, medicine, sanitary science, political economy, geology, astronomy, philosophy, good maxims, comforting words, proverbs, ancient wisdom, and, above all, the transcript of the Divine mind, the unfolding of the divine purpose, and the revelation of the divine will. The authorship of this book is wonderful beyond all other books. The Bible is the repository of human wisdom and the ineffaceable record of the divine will and purpose".

"Why do you go to astrologers and soothsayers to consult them about your past, present, and future, and not read the Holy Bible which is the best foreteller and the best diviner of all the ages?"

"The Bible is the only faithful record of the most marvellous miracles and the supernatural deeds and doings of a yogi."

The following extracts again speak for themselves :

"I would like to ask you, have you ever been to Europe or America? Have you ever patiently studied the conduct and the character of the people of Europe and America? I am sure, none of you have done that up to this day. I have an unlimited number of friends among Europeans and Americans; there are very few natives of India who can claim to have enjoyed closer friendship with the people of Europe and America than my humble self. I can assure you with the utmost impartiality and the utmost sincerity—and without the least fear of contradiction—that the wisest, the happiest and the holiest men and women in the modern world are to be found only among Europeans and Americans."

"There are great Yogis to be still found in the different parts of the Himalayas, particularly at the places where the lakes called Ravanhrad and Manas Sarobar are located. In Thibet there are many Yogis who ardently practice Yoga. In India, we have a large number of Yogis and men and women of supernatural powers. Among the Mahomedans I have also seen some master-minded Yogis. In modern India, I have seen not less than one hundred and fifty yogis and some thirteen Yoginis. In the beginning of the year 1899 I formed acquaintance with a Yogi who was then in the two hundred and sixty-fifth year of his life. In another year, on my way from Afghanistan, I was highly delighted at seeing a Jain woman (a Yogni) whose age could be ascertained from her eye lashes which grew again but not then turned grey. She was about five hundred years old."

We shall quote one more passage of impassioned exhortation of the Swami and be done :

"I would ask you, my Hindu and Mahomedan friends, to read the Bible and then know how all power in heaven and on earth has been given to the Lord. Read the Bible and know how the water of everlasting life is springing out of the throne of the Lamb of God; read the Bible and know how the Lord is giving rest to the weary, peace to the distressed, health to the diseased, and salvation to sinners; read the Bible and know how the blind receive sight, the lame leap with joy, the deaf hear and the dumb speak; read the Bible and know how the dead receive life, the ignorant receives light, the perishing receive hope, and the robber receives heaven; read the Bible and then know how the angels sing praises to him, how the Almighty God speaks to him and how Satan flies away from him like chaff before the wind; read the Bible and know how fallen men are reconciled to their Maker, how his prophecies are coming to fulfilment one by one, how saints rise from the dead to honour him, how spirits in the under-world hear his voice, and how hardened sinners and unruly rioters are converted into peaceful citizens and faithful worshippers of the loving and living God; read the Bible and know how he suffered for sinful humanity and triumphed over death."

We do not quite understand the meaning of this special pleading for Jesus and the Bible. But then we have not been able to understand the object of the lectures at all.

THE Bengali monthly, *Prabasi*, of Allahabad edited by Principal Ramananda Chatterjee M. A., is a journal worthy of great praise. In spite of its being a *prabasi* (i. e., away from its native land) it certainly does not suffer in comparison with any of the home publications. On the other hand, while its reading matter is equal in excellence to that of the best of them, it easily outdistances them all in the fine illustrations which it publishes every month, its letterpress and other features of its get up. Bengal can justly be proud of the *Prabasi*.

Q. & A.

QUERIES AND ANSWERS

These two columns are set apart for the use of readers. Any one can send queries and answers. As the object of starting this page is to afford an opportunity to our readers for mutual help and co-operation in removing each other's doubts and for sharing the benefit of each other's thoughts and studies, the Editor does not propose to answer any queries but invites the readers to send in answers to all queries. The answers must be direct and short and only the best shall be published. Each answer should bear the number of the query to which it is a reply. All queries and answers should be addressed to the Editor, with the initials Q. & A. in a corner of the envelope. Correspondents must send their full names and addresses, not necessarily for publication. They should write on one side of the paper only, and use a separate sheet for each query or answer.

QUERIES

30. Brahman is beyond action. Why should then a Yogi who wants to realize Brahman work at all?—U. B.

31. Vedantists hold that Jivas are without beginning. Now, what is without beginning must be without end. How is then Moksha, in the sense of annihilation of Jiva consciousness, possible?—B. N.

32. How is Shankara's description of the Atman as **सच्चिदानन्दस्वरूपः** compatible with the **नेति नेति** (not this, not this) definition? —R. C.

33. How does Shankara defend himself against the Buddhist's attack that the **नेति नेति** Atman is **शून्यं** (absolute negation)? —B. R. P.

REFERENCE WANTED

34. Will you kindly refer me to the poem of Shelley in which the following lines occur: The One remains, the many change and pass; Heaven's light for ever shines, Earth's shadows fly.

Our Symbol

A die designed by Swami Vivekananda appears on the title page of Vol. IX sent out herewith. It will be imprinted on the first page of the cover of all subsequent issues. An article explaining the symbol will appear in the next number.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THE X-rays have the power of removing hair and for this purpose are used in certain diseases where the hairs are attacked by parasites.

SINCE the beginning of last century no fewer than fifty-two volcanic islands have risen out of the sea. Nineteen have disappeared and ten are now inhabited.

THE ink plant of New Granada is a curiosity. The juice of it can be used as ink without any preparation. At first the writing is red, but after a few hours it changes to black.

SWAMI Sachchidananda of the Ramakrishna Mission, who was lately the joint-Editor of *Prabuddha Bharata*, left Belur Math, at the end of October for America to assist in the work of the Vedanta Society, California.

THE worst insect-infested neighbourhood in the world is the coast of Borneo. The streams of the region are, at certain seasons, unnavigable because of the clouds of insects which fill the air and make life unbearable.

THE circulation of papers published weekly in America is nearly 18,000,000; of monthlies over 6,000,000, of dailies about 5,000,000, of those appearing fortnightly 800,000, and of quarterlies nearly 200,000. There are twenty-five papers having circulations of over 100,000 copies.

A TRAVELLER in Siberia has noted that among the natives along the northern coast, wood, in a certain form, is a most common and constant article of diet. The natives eat it because they like it. Even when fish are plentiful it usually forms part of the evening

meal, is many cleanly stripped larch logs near every hut testify.

WE have hitherto been warned against putrefactive organisms in sour milk, but now we are told by Professor Metchnikoff that if we want to attain old age we must drink sour milk (*Indian dahi*). He says that Bulgarians consume sour milk in great quantities, and are remarkably long-lived. Sour milk, it seems, contains a bacillus which is introduced into the large intestine of the human body "with very great benefit to health."

ONE of the most remarkable forms of clock in the world is a clock fan manufactured by a Swiss jeweller. The clock consists of twelve leaves hinged like an ordinary fan. The number of the hour is marked from one to twelve at the end of each of these leaves. The fan timepiece starts at six o'clock and expands regularly for twelve hours, when it suddenly closes up and starts all over again. The half-hour is indicated by the leaf of the fan being only half extended.

THE extraordinary restorative power of light recently received a curious illustration in the silver mines at Laurium. A mine had been abandoned 2,000 years, and the seed of some poppies was found beneath the slag of a species which had disappeared for twenty centuries. The slag being removed, in a short time the entire sprout was covered with the most gorgeous show of poppies. After their twenty centuries' rest they had bloomed as vigorously as ever without air or water.

M. Noidmarin, astronomer, attached to the Nice Observatory, has come to the conclusion that, contrary to the received opinion, the spots on the sun are neither an indication nor a cause of extreme heat. On the contrary, he says, the effect of sun-spots is to lower the temperature, and this is proved by the fact that a spot emits only half as much heat as

the heat given out by the adjacent photosphere. Therefore, he argues, the greater the number of spots in the sun the "greater" their cooling influence.

JAPAN has its communities of ascetics and recluses. There is a convent at a place called Yunakawa, about seven miles from Hakodate. A matron of nearly forty years presides, and her instructions are simplicity of living. The women are all young, ranging from sixteen to twenty-seven, and some of them are described as very beautiful. They building and tilling a farm of some 250 acres but the women do not engage in any agricultural work. They spend most of their time indoors, and they observe strict rule of silence.

WE have been requested by the members of the Hindumata Bala Samiti to publish the following:

M. R. Ry. C. R. Chinawant, A. V. R. R. B. C. E., opened a series of educational meetings on Ramanuja's Life & Teachings in the M. R. R. K. Krishnamachari A. V. B. A. V. Krishnamachari. The first meeting came off on the 15th of January. Ramanuja's mission of love to humanity, his self-sacrifice, the catholic spirit with which he approached his work, the importance of a life as an upering guide to Moksha, were emphasized.

FIRST of all, teach the children to take an interest, not only in books, but in the fields, in the fields. Teach them gardening, how to keep bees, the making of oil, cheese, and the management of a dairy. Show them the reason of these things. Then, let them have all possible improvements. Teach them to be saving, to save your little mite, to do not let any man from without work with them. Make your scheme of education as rural, as school, as possible. Let the contents of the school give them a whole life.

ESTERERIA MARATA

... and the ~~other~~ ^{other} hand was amputated, but the disease had spread to the left arm, and the patient died in August 1603.

millions of
people, and
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space
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mass
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Hemispherical
globe, which would
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middle, when
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now, that this
is the case, in

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The Negro in the South. —J. W. E. Stoddard, M.A.